لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Ihsan 1352—June 1973

من در حریم قدس چراغ صداقتم
دستش محافظ است ز هر باد صرصرم
(حضرت مسیح موعود علیه السلام)

EDITOR
M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploitere, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his formost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din, as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor nor does it accept responsibility for views expressed by contributors.

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نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVIII IHSAN, 1352—JUNE, 1973 No. 6

Nobody dare call us non-Muslim

Imam's Challenge to Pharisaic Priesthood

Addressing the Community on Friday, 4 Hijrat 1352 A.H. (circa 4 May 1973 A.D) at Rabwah, the Commander of the Faithful the Khalifa-tul Masih III observed :

"When on the morning of April 30 we saw the papers, they made mention of a resolution of the Azad Kashmir Assembly. I will read out to you the resolution as published in the *Imroze*. Besides the *Imraze*, the *Nawai-Waqt*, the *Musavat*, the *Pakistan Times* and the *Maghribi Pakistan* have published it in almost identical shape.

This report has appeared in the *Imroze* under the caption "Ahmadies declared a non-Muslim minority in Azad Kashmir," in these words : "Mirpur April 29. The Azad Kashmir Assembly today adopted unanimously a resolution declaring Ahmadies a non-Muslim minority and proscribing propagation of Ahmadiyya beliefs in Azad Kashmir."

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A nearly identical report has appeared in the other papers that I named just now. This report is basically false. No resolution has been passed. The question arises why did the papers that are so very close to the Ministry of Information and Broadcasting play up this false story. The responsibility for this lies either with some officer of this Ministry or with those very papers which feel that they are answerable to none, for whatever lies they might choose to utter. They do not think that when a man feels secure against accountability before man, then, if it please God, such people and such groups are meted out heavenly requitement. As I have said just now, the report is not correct in the shape it has been carried. No bill has been passed declaring Ahmadies a non-Muslim minority, nor has any bill been passed restricting propagation by Ahmadies. There was another news item, not in the *Imroze* but probably carried by the *Nawai Waqt* and the *Maghribi Pakistan*, that Ahmadies should be registered as a non-Muslim minority. Wherever the news reached the day it was published, it drew extremely angry reactions, since nobody knew the position whether the news was true or incorrect. The communities expressed their deep anguish and resentment. As a rule we dont't take notice of such stupid things regarding them beneath contempt. Had the matter remained surreptitious and underhand there would be no call for making any observation in regard to it. But since, through newspapers it has travelled from Quetta to Karachi and from Karachi to Peshawar, it is no more a clandestine affair reference to which or legitimate criticism of which could spark trouble. Now when it has come up before the nation, something has to be said about it, so that trouble may be nipped in the bud. Every Ahmadi who read this piece of news reacted with extreme indignation and anguish. Members rang me up, sent their representatives to me. I received letters and telegrams. Members volunteered themselves for service by wires and letters - they were ready to offer the sacrifice if it

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was needed. I pleaded with all the members who had sent wires and letters and had called that Allah the Excellent had granted us sense and wisdom and a place of honor and a highly respectable status and that in view of this it was important that we should not utter a single word until all the facts were fully known to us, such as the wording of the resolution, the identity of those who favoured it, why this news made headlines in the papers, the only exception being the *Pakistan Times* which gave it space on its 5th page though it made it prominent by giving it in a box and that so long as we did not have factual knowledge of all these aspects, we could not pass any remarks about it. I told the members that we would go into the facts of the case and then take it up.

The *Mashriq* of May 5 gave the correct report in its issue dated May I (its issue of April 30 did not carry the news) that the Azad Kashmir Assembly, at its session held at Mirpur, recommended to the Azad Kashmir government to treat the Ahmadies as a non-Muslim minority. In other words, no legislation had been passed declaring Ahmadies a minority. It was in fact a recommendation made to the Azad Kashmir government to declare Ahmadies a minority and to restrict propagation of their faith and that Ahmadies should get themselves registered as a non-Muslim minority. I then called some responsible members from Azad Kashmir. The true position had not yet become clear. They were here the other day. I told them as a basic guideline that should such a law be enacted, it would lay down that every Ahmadi who regards himself a non-Muslim should get his name registered. We have no quarrel with it, since every Ahmadi regards himself a Muslim and is a Muslim in the sight of the All-Knowing the Discerning God. Such a law would not apply to him. I told them to caution all the Ahmadies that they do'nt have to get their names registered, for we are Muslims in our beliefs and that such a law is inapplicable to us. One who regards himself a Muslim cannot be

expected to get himself registered as a non-Muslim. Should he act in that manner he would be perjuring himself. Islam does not countenance perjury.

I told our Azad Kashmir friends to go back and have no fears and that in the event of anyone turning up to require of them to get their names registered which I believe, it will so please Allah, that nobody would turn up with such a demand, but should he, God forbid, turn up then they should keep in view this basic guideline that I have just outlined.

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Some True Facts

We next investigated this story of the Assembly and the identity of the participants in its session and its size. For, people are under the impression that it is a fairly big assembly like similar bodies in other countries, that passed the resolution. We learnt that the Azad Kashmir Assembly has a strength of 25. Eleven members of the opposition party have boycotted it and they did not participate in the session. Of the remaining 14, some were absent. Our investigation has not yet concluded. According to one report only 9 members participated in the session when the resolution was passed. To declare this 9-man vote as the unanimous resolution of the Azad Kashmir Assembly is nothing short of an act of enormous wickedness. According to one source, 12 members took part. Of them some told the Ahmadies that they were not in agreement with the motion and were not a party to it. If they have spoken the truth it is evident then that they left the hall when the resolution was moved. It is therefore that according to some sources 9 members and according to another source 12 members voted in favor of the motion which was represented as the unanimous verdict of the Azad Kashmir assembly and the agitators gave it a big boost in the land of Pakistan. This then is the truth about this assembly. If 9 or even 12 members pass a resolution, we hope, first of all that it will not be accepted, for, in our

country, even in Azad Kashmir, there are some oases of wisdom still extant, though certain areas are barren in this respect. Still there is no total aberration. There are highly sensible people about. Allah the Sublime has granted great wisdom and sound judgement to our President. There are many others who are very decent, good-hearted and just. Some of them aro very courageous and outspoken and a sprinkling are big cowards. Even so, they are nevertheless good-natured. One's cowardice could inhibit his intrinsic goodness on certain occasions but it does not cancel out one's nobility of mind.

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Well, suppose a group of 9 or 12 passes a resolution of this type how does it affect a movement that has been founded by God? Its evil consequences cannot turn the Ahmadiyya Community into a non-Muslim body. It makes not the slightest difference if some unwise person dub us non-Muslim, a people whom Allah the Supreme calls Muslim. We are not worried on that account. What is worrying us very much is the fear that if, God forbid, this evil runs to its extremes, Pakistan may not be able to survive such upheavals. We therefore pray and are taking measures, actuated by fervour of patriotic sentiments, that no danger should rear its head to put the very existence of Pakistan in jeopardy. After all civil strife involves toll of lives and entails some casualties. Who will be involved and what will happen is known only to Allah the Illustrious. But when such a disturbance takes place we will be losing face in the world and Pakistan's name will be mud everywhere.

I now propose to record in my address the report published by the *Mashriq* of May 1. The *Mashriq* did not publish the report datelined April 30. It was very nice of it. It gave the correct story. The paper says under the caption: "The Azad Kashmir Assembly passed the resolution declaring the Qadianis a minority". The Azad Kashmir Assembly has passed a resolution recommending to the Kashmir government that Qadianis should be treated as a minority. The Qadianis living in the state

should be registered and after declaring them a minority they should be assured of their due representation in aocordance with their numerical strength" (a great favor indeed). It has been embodied in the resolution that preaching of Qadianiat in the state should be prohibited. This resolution was moved by Major Muhammad Ayub, a member of the Assembly. The Assembly deleted, through an amendment, an item of the resolution, recommending embargo on the entry of Qadianies into the state."

Moving the resolution Major Muhammad Ayub read the oath of office the President and Prime Minister of Pakistan are required to take under the constitution and observed that under the constitution these office-holders are bound to be Muslims and the oath has been proposed accordingly, stipulating clearly that the sworn person solemnly affirm his belief that the Holy Prophet Muhammad (peace and blessings of Allah be on him) is the messenger of Allah and that there shall be no prophet after him.

All of us, I and you, share the belief that the Holy Prophet Muhammad (peace and blessings of Allah be on him) is prophet of Allah, the Seal of Prophets and we hold the indentical belief, namely, that there is no prophet after him.

Can Shias take the oath

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Recently in a Friday sermon I had affirmed that the seat of Muhammadiyyat is the throne of the Noble Lord and beyond the throne of the Noble Lord there is nothing that imagination could conceive. In other words, no question about the appearance of another prophet after the Holy Prophet could arise. For, beyond this highest point of spiritual eminence there is no height. But one who reached the seventh heaven in terms of the prophecy of the Holy Prophet (peace of Allah and His blessings be with him) and through true obedience to him, by means of his grace, I mean the Promised Mahdi (the Guide), he is not coming after his master and preceptor, the Holy Prophet Muhammad

(peace and blessings of Allah be on him); on the contrary, he is at his rear and does not cut across his finality- If, at any time, enemies of the country make an issue of this oath, to raise trouble in the land, the world will then come to realize the true position. It is even said that enemies of the country plan to raise a hue and cry and stir up disturbances, claiming that Shais cannot assume the offices of President and Prime Minister because Waliullah Shah (may mercy of God be on him) has put down in his book *Tafhimat-i-Ilahiya* that they (the Shias) regard their Imams superior to Prophets and are thus disbelievers in Khatm-i-Nabuvvat (the Holy Prophet's office of 'Seal of Prophets). In all probability, Waliullah Shah had in mind that the highest station of every prophet confirming the high status of the Holy Prophet (peace of Allah and His blessings be with him) was the seventh heaven and not beyond it, where on the throne of the Noble Lord is situated the Muhammadiyya eminence, the exclusive domain of the Holy Prophet (peace and blessings of Allah be with him). If then the Shias accord a place higher than the seventh heaven to their Imams they are in a manner of speaking denying the Holy Prophet the office of the Seal of Prophets'.

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Ahl-i-Hadith debarred from office

Let us move a step further. The Ahl-i-Hadith (tradionalists) and some other sects have been engaged in controvercies with us on the point that Messiah (Jesus), peace be on him, was residing alive in the heavens and shall be coming down one day. Now a Muslim who belongs to a sect that believes in his descent cannot take this oath. But the Ahmadies do not believe that there shall appear a prophet, new or old, after the Holy Prophet (peace of Allah and His blessings be on him). The words of the oath do not cover an old or a new prophet; it only negates the appearance of a prophet after the Holy Prophet (blessings of Allah and His peace be on him). If you

accept our interpretation that the place of Muhammadiyyat or of the Seal of Prophethood is the throne of the Noble Lord then there is no ground for objection. But if you insist on your erroneous interpretation, believing in the descent of the Messiah (Jesus), then you cannot take the oath. The oath also carries the word "I believe in one God". If you prostrate before tombs or regard the act permissible, you cannot take the oath. The oath further requires the affirmation that the Quran shall be taken as the guide in practical life. If you pay scant respect to the commands of the Quran and have not illumined your life with the flashes of Quranic light, you can take this oath only in treacherous disregard of your people. There is no other way. I have deeply pondered the wording of the oath and have reached the conclusion that there is nothing to prevent an Ahmadi from taking the oath. But I deem it necessary to tell the world in clear terms that no Ahmadi is interested in politics and in power. We are the followers of the Promised Mahdi, the great spiritual son of the Holy Prophet (peace of Allah and His blessings be with him) who proclaimed "What have I to do with dominion? My dominion is distinct from all. What concern have I for crowns? The pleasure of the Friend is my Tiara.'

We could not care less for the worldly diadems and dominions and governments and big offices. The worldly are welcome to these secular honors. May it please God to ordain for us, hermits, the crown of his pleasure.

Wrong Conclusion

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In short, in the Azad Kashmir assembly a wrong statement was made or a fallacious conclusion had been drawn that the words of the oath of office define Ahmadies as non-Muslims. I have disposed of this point. Some elements are propagating in the country the view that the words of the oath of office to be taken by the President and the Premier-lay down that Ah-

madies are not Muslims. But since a lie has no legs Mian Tafail Mohammad, highly complimenting the Azad Kashmir on its big achievement, at a press conference, called upon the Government of Pakistan to follow suit and declare the Ahmadies a non Muslim minority. He forgets that he had been claiming that the words of the oath of office treat Ahmadies as a non-Muslim minority. Now he wants a law on the point. Now the very demand that the Pakistan government should enact such a law shows that he was lying when he was claiming that the words of the oath of office describe Ahmadies as a non-Muslim minority. He was saying one thing before and is saying quite another thing now.

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God named us Muslims

The truth of the matter is and I want members to take particular note of it that we firmly believe that a believer does not stand in need of a political certificate or a chit endorsed by theoristic priesthood about his faith. If one thinks he needs a royal writ or a jurist's decree concerning his Islam, his faith is not worthy of being called faith in my view. If such a decree is not needed and I feel that it is meaningless, then all these writs are valueless. The knowledge of Allah the Sublime encompasses everything. When such writs are put before Allah the Sublime, His actions furnish the evidence that such findings do not find favor with Him. In short, the decrees passed against us have entirely no force. When I say "against us" I do not mean only the Ahmadies of the present age ; I mean thereby all the Muslims from the day of the Holy Prophet Muhammad (peace of Allah and His blessings be with him) who were lost in the love of God the Great and were engrossed in the love of the Holy Prophet (blessings of Allah and His peace be with him), those who made the teachings of Islam the everwhelmingly determining factor of their lives whenever, and wherever they lived, are totally unaffected by these findings, for, Allah the Illustrious, has observed in

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the Holy Quran :

"He (Allah the Sublime) named on Muslims."

When Allah the Magnificent calls you Muslims, it does not mean that you are not Muslims because a whole world calls you heretics. The entire verse reads thus :

ملة ابيكم ابراهيم هو سمكم المسلمين من قبل و فى هذا الخ -

(Al-Quran Al-Hajj 99)

Its purport is : God the Sublime says He has named you Muslims and you are Muslims in His sight. He had told the earlier Prophets (peace be on them all) that the Muslim nation was in the offing. Even the predecessors called you Muslims accordingly and so did the Holy Quran name you Muslims and Faithful. The Holy Prophet (peace and blessings be with him) was made to say "I am the foremest of the Muslims", "I am the foremest of the Faithful" It meant that the Muhammadyya nation is the nation of the believing (Muslim), the Faithful (Momin).

Allah the Excellent names you Muslims in this noble verse and declares your Islam, for, you observe the prayers and pay the Zakat tax and have forged firm contact with Allah the Supreme and you are entrenched in the belief that once contact with God the Sublime has been confirmed, the need for any other party is totally dispensed with because, "He is your Lord, an excellent Lord and an excellent Supporter."

Who is a Muslim

The question then does not arise whether A or B calls you hereties or believers. The question that arises is that whether the conditions that Allah the Sublime has laid down by observing which members of the Muhammadiyya nation are considered Muslims and or declared followers of Islam are being honored in your practical life are not. By the grace of Allah the Supreme, the overwhelming majority of the Ahmadies do observe the requirements of faith. There is a sprinkling of hypocrites : there is no denying the fact. There are a few weak of faith : there is no blinking the truth. But this fact cannot be

gainsaid that the overwhelming majority of Ahmadies satisfies all the requirements of faith. They adore their Lord and hold His apron so tightly that they cannot afford to let it go even for half a second. This overwhelming majority of Ahmadies whom Allah the Sublime named Muslims through the mouth of former prophets and declared their Islam (obedience) through the Holy Quran can in no way be considered non-Muslims by the Azad Kashmir Assembly or for that matter even the entire body of Pharisiac priesthood. If they do so they will only be committing themselves to a confrontation with God the Overlord, little realizing that whoever from Adam (peace be on him) to our day challenged the will of Allah the Supreme and sought confrontation with Him the Hand of His wrath wiped him out leaving not a trace or memento of him.

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In brief, it is not the business of anybody [to judge about a man whether he is a Muslim or not. We, however know well the identify of those who were behind this resolution. In Pakistan there is a body of men who have on the strength of the Azad Kashmir Assembly resolution sought a similar legislation from the Government of Pakistan, an instance in point being Mian Tafail Muhammad Sahib who paid glowing tributes to the Azad Kashmir Assembly. As I have already observed this demand has been accompanied by the declaration that the wording of the oath of office fall far short of treating the Ahmadies heretics and that there should be some further action in this behalf. Secondly, the existing resolution has no substance. Thirdly, we hear (we have no means of investigating the truth and providing cogent evidence) that these guys, the Islamic jamaat and their fellow-travellers are bullying government, threatening in case of their refusal to go along with them, to recreate the conditions of 1953. I fail to understand why they feel the government of the day is so spineless and supine that it would knuckle under their threats. This, however, concerns the government alone. I am not concerped with it. But

so far as the year 1953 is concerned and so far as the question of raising this bogey to frighten the Ahmadies is concerned, I am very much interested in it. Honestly speaking, by raising this bogey of 1953, they are only committing deception on themselves and on their camp-followers. The truth of the matter is that during the disturbances of 1953 they had to eat the humble pie and if they had retained an iota of commonsense they should have refrained from making any reference to that year. The Ahmadiyya Community, on the contrary, witnessed great signs of Divine support and succour at the time. By His mercy the community made termendous progress. Therefore 1953 was an auspicious spell during which the Movement made headway by leaps and bounds and scaled new hieghts. In raspect of training in disciplines, in respect of expanding fields of propagation and in respect of numbers, the community was favored with great progress by the grace of Allah the Sublime. Right before me at this moment are sitting many members who belong to the many communities situated on the borders of Sargodha and Jhang districts which sprang up after the year 1953. Thousands, nay hundreds of thousands joined the Movement or were converted at heart. I remember having remarked on one occasion that when once at Lahore I made a reference to it, some members who had come from a village to see me said in the course of conversation that in 1953 they would issue forth to set houses of Ahmadies on fire but later God favored them with conversion to the Movement and made them its devotees, heart and soul.

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In short, 1953 tainted them with stigma of humaliation and Allah the Sublime made the year a means of the progress for the Movement. That period is a landsmark and milestone of advancement in its history. Whenever some one refers to 1953 we feel a sense of elation, for, during that period the community offered enormous sacrifices and speeded up its compaign to make Islam dominant in the world. If the Ahmadiyya Movement is wiped out today, there will be none left in the

world to work for Islam, offering to render sacrifices for its progress and its propagation. It is the unique distinction of the Ahmadiyya community that it is investing in the expedition for the world supremacy of Islam, finance, prestige and time. During the cirsis of 1953 which the antagonists of the Movement are in vain wishing to re-enact as victims of self-deception, the community had the opportunity to tender sacrifices and honor commitments with great joy. Members went about openly risking their lives and angels were keeping guard over them. At that time when Lahore was in the grip of turmoil some spokesmen of the Islami Jamaat told an Ahmadi to deliver their ultimatum to the Khalifatul Masih II that if he valued his life he should put his signature to the dotted line proposed by the Islami Jamaat else he should say his last prayers. The Promised Reformer (Allah be pleased with him) little cared for such vain threats nor did any member of the Community then nor does any one even now. We are told that when army officers called to apprehend them (the Islami Jamaat leaders) they fawned on their knees and held their feet. We are however not interested in their kow-tow act. What interests us really is the act of Allah the Supreme and the flash of His love which he manifests in support of His wronged servants when tyrannical operations are at their height. In those days which we do not know why you recall to pander to your vanity, we experienced such manifestations of Divine love that when you seek a recurrence of the events of 1953 we feel a sudden wave of exultation, for, we expect that flashes of His affection would again appear in extraordinary measures.

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1953, a landmaak

If, however, you refer to 1953 to frighten the government believing it to be a lilli-livered body you are at liberty to do so. We do not think it is weak of heart. We believe it is not in awe of you. However, it is the concern of the government. It is not for me to speak for it. But so far as the

Ahmadiyya Community is concerned, you jackals have now ventured out of your lairs and feel that your outcries would frighten the members of the Movement. They never will. As I have said before the membership of the Ahmadiyya Movement is about 10 million at the moment. In Pakistan the total number including children, women and men, is about four million. Our antagonists who call us non-Muslims and heretics and use profanitics estimated that during the recent elections two million and one hundred thousand alert youngmen were engaged in selfless voluntary service to the cause of the People's Party and that because of that the P.P. won out. I think it was an exaggerated estimate. The number of Ahmadies who are of age is far short of 2 million and one hundred thousand. The teenagers number much less and those who had the chance and were in healthy condition to work voluntarily for the People's party putting in sustained effort, in the words of our opponents, numbered far less than is said. Among them there were some minors. There were no women among them, only a sprinkling perhaps. They formed a small proportion of the adults. The number was exaggerated no doubt; nevertheless it ran into hundreds of thousands.

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I want to apprise these fellows who are fond of referring to 1953 of a truth about these hundreds of thousands of Ahmadies lest we should ever incur the blame that we did not warn them about the inner reality of the Ahmadiyya outlook on life. I would like to tell them in the words of Khalid bin Walid : Labor not under any misconception. I want to communicate to you this fact that an Ahmadi Muslim loves death far more than you love this worldly life and its pleasures and joys".

These words embody truth and are very charming words. They are the voice of our hearts. In these very words I would humbly plead with those who are planning to re-enact the disturbances of 1953 not to labor under any misunderstanding, the hundreds of thousands of Ahmadies who are the citizens of

Pakistan love death in the way of God more than life (the same is true of Ahmadies living in other countries) with the love of a lover ready to die for the beloved. These devotees of God the Supreme love death far more than you love this worldly life, its joys, its amenities, its pleasures and its diversions. But God the Sublime has commanded us to win hearts of His creatures by means of love. It is therefore that we don't get incensed at your cries and profanities. It should not be taken as a sign of cur weakness. On the contrary, it argues in favor of our obedience to the commands of God the Great; we are taking to humble ways for His sake. We have been commanded to win hearts through love no doubt but at the same time Allah the Magnificent lays down.

اذن للذين يقاتلون بانهم ظلموا

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When tyranny reaches its extreme the Holy Quran permits self-defensive action. Even the law of the land permits self-defence. Still it is the duty of the government; the ruler of the day is responsible before Allah the Mighty. Allah the Supreme has obligated the government of the day to safeguard the life and property of each and every citizen. We are therefore keeping quiet in the belief that the authorities would honor their obligations. But if, God forbid, a time comes when there is no authority and anarchy becomes the order of the day with government abdicating its responsibility to protect life and property, then a devout Muslim who had kept in check his feelings to please God the Illustrious, hears the sweet voice of the Holy Prophet Muhammad (peace and blessings of Allah be with him). "Thou doest owe a duty to thy person" and "thou hast been obligated to protect thy property". You will then have a chance to witness that an Ahmadi loves death more than you love life and wealth and riches. For, it is clear to each and every Ahmadi that life does not end with one's existence here and death does not put period to it and is no more than a highly significant turning, as our senior aunt so aptly observed

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"The eye is closed here and opens overthere". This is the reality of this world which people love so ardently. We do not care for this world. We confess to our frailty. We err very much. Nevertheiess our Lord has chosen us as His instruments to work for the supermacy of Islam in the world. If we continue rendering sacrifices in spite of our errors and mistakes, we are sure that when the eye is closed here and opened over there, we would find ouerselves in the lap of Allah the Supreme. For, He says "Despair not of the mercy of Allah. Verily Allah forgives all sins". (Al-Quran Al-Zumar 40). It is obvious that Allah the Overlord everlooks the errors that creep up in the efforts of those who make up their minds to dedicate every moment of their lives to seek the pleasure of Allah the Sublime, exerting in this behalf with ardour. I therefore call upon the members admonishing them never to create trouble, for, Allah the Supreme does not love trouble-makers (The Quran al-Maida 65). But o you adversaries of truth ! You create disorder and then complain why God the Mighty would not favor you with His support and help. When because of your mischievous scheming you forfiet the love of God the Excellent how can you qualify for His support and succour. On the other hand, we shun disorder and do not consider it lawful to take the law in our own hands. We hold that it is the responsibility of the government to protect the life and property of our opponents as much as it is its obligation to protect the life and property of an Ahmadi. Every man is entitled to enjoy the rights that Allah the Magnificent has guaranteed him whether he is Mufti Mahmud or Abul ala Maudoodi or Mian Tafail Muhammad or for that matter an Ahmadi. It is the duty of the authorities to render to him his due, to protect his life and property. But since as rebels you choose to promote disorder in this land of God you will forfiet His love, with the result that you will not be favored with His support and help and signs of overwhelming might.

On the contrary, we take to lowly ways and in a spirit of extreme humility and humbleness we do not take the law in our hands and leave these matters in the hands of God. We take to self-defensive measures only when in terms of the verdict of the companions (Allah be pleased with them) authority abdicates, law is dead, anarchy takes over and disorder prevails in the land. We pray to God that our country may never have to face such a situation. But should it happen, you will know the truth of the challenge:

"Challenge not one who belongs to God.
O mean and decrepit fox dare not tangle with lions".

Warning to Jackals

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You come to the fore sporting the robe of the fox and the garment of the jackal and start roaring and thundering believing that we will be frightened by you. God the Supreme has granted us far geater courage than lions. He has favoured us with greater awesomeness than that of the lion. Cowardly beasts tremble in awe for miles around at the roar of the lion. We, I mean the Holy Prophet (peace and blessings of Allah be on him) and his devoted and sincere followers have been promised the grant of awe-inspiring fear extending in range over a month's journey. Allah the Excellent has bestowed on us the spirit of self-less fellow-service. We ventured forth without trepidation, into jungles of Africa to establish the unity of God and to glorify His Prophet where cannibals had made their abode. There are hundreds and thousands of instances to be found among Ahmadies who tendered sacrifices for Islam. You even stoned to death some of them. Did these victims of stoning ever falter in the stupor of their Divine love? You satisfied your bestial urge and they made such death a means of satisfaction of their spiritual craving. God the Sublime loved them so much that He uprooted their tyrannical persecutors. When one was stoned to death in return the angry hand of God the

Supreme destroyed an hundred thousand.

We have been encountering the powers of God the Supreme and His extraordinary affection. We have firm faith in His Might. Can we then be over-awed by you? We are not afraid of the whole world. When the British believed the sun would not set on their commonwealth they conspired with the Ahrar. We were not over-awed then nor did we suffer any loss. Now when by the grace of God the Sublime conditions have changed, the sun does not set on the Ahmadiyya Movement. We have seen the marvellous signs of God the Supreme. Shall we now be afriad of any one save Allah?

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If we have any fear in our hearts, it is only of God's displeasure. God has placed us on the pedestal of noble-mindedness. He has assigned us the station of fellow-service. He has honored us with His own and His Prophet's love. We have taken our stand on this eminence and experience the graces of God the Overlord every day in our lives. Every particle of our bodies and our souls is dripping with the love of Allah the Almighty and His praises and glittering under the impact of spiritual Divine lights. We who dwell in lights can never be expected to be frightened by the jackals wailing in darkness. Therefore, so far as the government is concerned, it is upto it to react in this situation; only time can tell whether it knuckles under your bullying tactics or not. I am not concerned with it. But so far as the Ahmadiyya Community is concerned I can tell you in plain language because of the love which we have been commanded to dispense in winning over hearts of His servants, that you should not ever entertain in your minds the idea that noisy threats can frighten us. They amuse us no doubt and bring smiles to our faces and we wonder at your tall talk. But should you, God forbid, ever succeed in creating disturbances in the land (we pray and hope Allah the Magnificent will never suffer the creation of such a situation) and the government fails to give security to the citizens of this great country, then,

as I have observed earlier, faced with a situation demanding defence of iife and property and involving parficularly the safety of the expedition aimed at the dominance of Islam, your seniors and your juniors, your men and your women will see on that day how much greater is our love to lay down our lives in the cause of God than your love for this life and its comforts and joys.

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Advice to members

In respect of the query of members as to the steps they are required to take under the circumstances I will tell them to pray harder. God Whom you trust and depend on is almighty and powerful. He never let you down during the past 80 years of your life. He will not let you down now. For He makes good His promises. You should stay faithful as servants to Him and show that you are such at every moment of your life. You will then see that you are making advances under the shadow of His mercy. No power on earth can frustrate the designs of God the Sublime. God has decided on the heavens to bring about world wide supernacy of Islam through the Ahmadiyya Movement. This is the decisien He took in the heavens and it is now in force on the earth The Unity of God the Supreme and the love of the Holy Prophet Muhammad (peace of Allah and His blessings be on him) shall dominate the world through the Ahmadiyya Community. All the countries and nations of the world will experience the flashes of Divine love as we experience them. This is what God the Overlord has decided and it must come to pass. The Ahmadiyya Community will no doubt have to make sacrifices. Some members might be called upon to lay their live too. Some will have to offer financial sacrifices This is inevitable. But there will, by the grace of Allah the Sublime, be no failure in the objective for which the community has been raised. There is no occasion for feeling perturbed, nor a cause for worrying. Ignore these slogans, edicts and lies that appear in newsppers and pass by

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laughing, without harbouring any anger in hearts. Nay, have feelings of compassion for these folks. Whenever I think over this I sometime feel hurt at the depth to which a man can go once he falls. He utters a lie in the beginning and then makes this falsehood an argument in favor of a vicious demand. Such vitiation of character bespeaks disfigurement of human nature and hurts deeply our hearts. It does not inspire fear and does not inflame us; it sparks feelings of compassion. Members should pray hard during these days that Allah the Illustrious may be pleased to endow these people too with sense and understanding and create conditions of their salvation and welfare and fortify us with factors of support and succour; and that He may be pleased to treat them with love as He treats with us so that they may be favored with wisdom and intelligence and be shown the way to join the community of a humble servant of the Holy Prophet Muhammad and his great spiritual general. This is the promise held out in the Holy Quran. Nonetheless, there happen to be some unfortunates who pass away but there are also cases of people who indulge in hostile activities and chalk out dangerous plans, indulge in persecution and calumny, incite masses to loot properties and instigate arson and like activities but a time comes when truth becomes manifest to them, Allah the Sublime favors them with a flash of His love and by means of Divine light leads them out of all darknesses until they enlist as members of the community of the Holy Prophet (blessings of Allah and His peace with him) founded through his Promised Mahdi (Guide) to work out the supremacy of Islam. The erstwhile arsonists, the looters, the assasination-planners become devoted servants of God and devout followers of the Holy Prophet Muhammad (peace of Allah and His blessings be with him) and make selfless service in the cause of the glory of Islam their business and take pleasure and pride in investing life, property and time in the cause.

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The upshot of it is that the Ahmadiyya Community is, after the Companions of the Holy Prophet (blessings of Allah and peace be on him), exceptional in rendering sacrifices. God the Sublime styled man as noblest of the creation on account of the companions of the Holy Prophet (peace and blessings of Allah be with him) and the members of the Ahmadiyya Movement who follow in his footsteps. There are some atheists and others who run at their mouths in respect of Allah the Illustrious, use foul language slandering the Holy Prophet (blessings of Allah and His peace be on him) there are many who have neglected their Creator, have resolutely turned away from duties of homage to God, are bereft of virtuous activity and cultural values. Still they are human beings and as such the cream of creation. For, sacrifice-makers in the way of God, lovers of the Divine Being, and of the Holy Prophet Muhammad (peace and blessings of Allah be on him), the companions (Allah be pleased with them) were the flower of mankind. Man has been called the noblest of creation also on account of the early generations who in serving the cause of the Prophet of their age, in drawing towards God fellow-men of the land of their birth, sacrificed their property and lives. But the core of the matter is that man is the noblest of creation in the collective level of life, because of the birth in this brotherhood, of the Holy Prophet Muhammad (peace of Allah and His blessings be with him) whose spiritual plaee is the throne of the Noble Lord; and man is the noblest of creation because through the Holy Prophet (peace and blessings of Allah be on him) mankind was favored in its midst with the birth of the campanions of the Holy Prophet (blessings of Allah and His peace be with) about whom God spoke from high heavens "Once a man found me he joined the companions". In other words to turn men into the noblest in the true sense, to mend their ways, to straighten up their morals, to bring them round to the Singular God by inculcating in them the urge to observe the dues of Allah and His servants, to inspire in their hearts

love of God and a desire to follow the example of the Holy Prophet Muhammad (peace of Allah and His blessings be on him) with such ardour that the idea becomes the warp and woof of their lives, is today our commitment. We have to make all the efforts in this behalf. We have to bring them up to the point of noblest creation, the true status of man. By the grace of Allah, this must happen. For it is the word of God; it is His verdict. This has to be ; all the din that is raised by anti-God elements against it must be ignored. They are the voices of those who are not rendering duties of worship in the appropriate attitude and their eyes lack the lustre of Divine love and their ears are unfit to hear the loving voice of God and their creator's affection. If such people are contemptuous we should disregard them. You should therefore keep praying. This is your assignment and keep exerting yourselve to the utmost to win over hearts of the people through love. That is what God has commanded you. And when you succeed in absorbing the love of God and you certainly will, the whole world and its wife amount to nothing and there is not only no point in having any feeling of awe in this respect, all this is too insignificent to deserve the least notice.

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In brief, as I have stated, this erroneous report was published by all the papers, perhaps with one exception and broadcast to all the four corners of the land. The Ahmadies naturally sought direction from the center in regard to their reaction to it. Notwithstanding my illness I am here to enlighten the community. I feel I have made clear to you the true position of an Ahmadi. Keep praying and stick to this position. For, all the promises and prophecies that we have been granted are subject to the provision that we shall neither neglect nor forget the position we have been assigned by God the Sublime. We have to hold fast to the apron of God the Supreme and treat ourselves as non-entities and keep moving ahead in rendering self-less service and thus qualify for Divine indulgence and when the

world finally rejects love, then we have to bear in mind the Divine revelations to the Promised Messiah (peace be on him) "Come, let us say the prayers and witness a sampling of the doomsday".

It is our duty to attract Divine love through humble prayers and turn to our Noble Lord like the love-lorn, to witness the tremendous signs of the jealonsly of our Almighty and All—Powerful Lord. Under the circumstances our petiton should be 'O compassionate God, grant us the ability to tender acceptable prayers by means of which darknesses may turn into Divine light and the world may see the scene "And the earth was illuminated with the light of its Lord". Amen!

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Eng: A.G. Soofi.

Thus said the Holy Prophet——

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WHO IS A MUSLIM?

عن عمر بن الخطاب رضی اللہ تعالی عنه قال: کنا عند رسول صلی اللہ علیه وسلم فجاء رجل شدید بیاض الثیاب شدید سواد الشعر لا یری علیه اثر السفر و لا یعرفه منا احد حتی اتی النبی صلی الله علیه وسلم فالزق رکبتیه برکبتیه ثم قال یا محمد ما الایمان قال ان تؤمن بالله و ملائکته و کتبه ورسله و الیوم الاخر و القدر خیره و شره.

(جامع الترمذی : کتاب الایمان باب فی وصف جبریل)

Umar bin al-Khattab, God be pleased with him, said : "We were in the company of the Holy Prophet : peace and blessings of Allah be on him, when there came a person who did not show any signs of journey on him and whom we did not know, whose clothes were very white and hair very black. He came to the Holy Prophet and sat very close to him, his knees touching those of the Holy Prophet, and said :

'Muhammad ! what is Iman (faith) ' ?

He said :

'That you believe in Allah, in His angels, in His books, in His messengers, and in the Day of Judgement and in Taqdir (Divine determination of evil and good).

عن عمر بن الخطاب رضی‌الله‌عنه قال : بینما نحن جلوس عند رسول الله صلی‌الله‌علیه‌وسلم ذات یوم اذ طلع علینا رجل شدید بیاض الثیاب شدید سواد الشعر لا یری علیه اثر السفر و لا یعرفه منا احد ، حتی جلس الی النبی صلی‌الله‌علیه‌وسلم فاسند رکبتیه الی رکبتیه ، و وضع کفیه علی فخذیه و قال یا محمد اخبرنی عن الاسلام فقال رسول‌الله صلی‌الله‌علیه‌وسلم: الاسلام ان تشهد ان لا اله الا الله و ان محمدا رسول‌الله ، و تقیم الصلوة و تؤتی الزکوة ، و تصوم رمضان ، و تحج البیت ان استطعت الیه سبیلا قال صدقت ، فعجبنا له یسأله و یصدقه قال : فاخبرنی عن الایمان ؟ قال ان تؤمن بالله و ملائکته ، و کتبه ، و رسله ، و الیوم الاخر ، و تؤمن بالقدر خیره و شره ـ قال : صدقت ـ قال : فاخبرنی عن الاحسان؟ قال : أن تبعد الله کانك تراه فان لم تکن تراه فانه یراك ـ قال فاخبرنی عن الساعة ؟ قال : ما المسئول عنها باعلم من السائل ـ قال فاخبرنی عن اماراتها ـ قال ان تلدا الامة ربتها ، و ان تری الحفاة العراة العالة رعاء الشاء یتطاولون فی البنیان ثم انطلق فلبثت ملیاً ثم قال : یا عمر اتدری من السائل ؟ قلت : الله و رسوله اعلم ـ قال فانه جبریل اتاکم معلمکم دینکم . ،، (مسلم کتاب الایمان صفحه ۱۸)

Umar bin al-Khattab, God be pleased with him, related :

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'Once we were sitting in the company of the Holy Prophet, peace and blessings of Allah be on him, when there came a man whose clothes were very white and hair very black. We did not see any traces of journey on him although none of us knew him. He sat by the Holy Prophet, peace and blessings of Allah be on him,

touching his kness with his own and, placing his hands on his thighs, said :
"Muhammad ! inform me about Islam".

The Holy Prophet said :
"Islam is that you witness that there is no God beside Allah and that Muhammad is His Messenger; that you offer prayers and pay the *Zakat* and fast in the Ramazan ; and if you can afford, perform the Hajj (pilgrimage) of the House of Allah."

He said :
"You speak the truth".

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We were amazed that he would ask something and then verify it himself. Then he said : "Please tell me about Iman (faith)'.

He said :
"That you should believe in Allah, in His angels, in His books, in His messengers, in the Day of Judgement and in good and evil Taqdir (Divine determination)".

He again said :
"You have indeed spoken the truth".

Next he said :
"Please tell me about Ihsan".

He said :
"That you should worship Allah as if you were seeing Him or if you are not seeing Him at least as if He were seeing you".

He again asked :
"Please tell me something about the time of Qiyamat (the Judgement)" ?

The Holy Prophet said :
"He who has been asked does not know any

more about it than the enquirer".

He next said :

"But please tell me something about its signs".

The Holy Prophet said :

"The slave-woman shall give birth to her master. And you shall see the bare-footed, naked and hungry shepherd of goats, erecting tall buildings".

After this dialogue the man went away. I was still thinking about him when the Holy Prophet, peace and blessings of Allah be on him, said : "Umar, do you know who this enquirer was"? I said : "Allah and His Prophet know better". He said : "He was Gabriel. He came to teach you your faith".

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عن طلحة بن عبيدالله رضى الله عنه قال : جاء رجل الى رسول الله صلى الله عليه وسلم من اهل نجد ثائر الرأس نسمع دوى صوته و لا نفقه ما يقول حتى دنا من رسول الله صلى الله عليه وسلم فاذا هو يسأل عن الاسلام، فقال رسول الله صلى الله عليه وسلم : خمس صلوات فى اليوم و الليلة ،، قال : هل على غيرهن ؟ قال : ،،لا الا ان تطوع ،، فقال رسول الله صلى الله عليه وسلم : ،،و صيام شهر رمضان ،، قال : هل على غيره ؟ قال : لا الا ان تطوع ،قال و ذكر له رسول الله صلى الله عليه وسلم الزكاة . فقال : هل على غيرها ؟ قال : ،،لا الا ان تطوع فادبر الرجل و هو يقول : و الله لا ازيد على هذا و لا انقص منه فقال رسول الله صلى الله عليه وسلم : افلح ان صدق ،،

(مسلم كتاب الايمان باب بيان الصلوات التى هى احد اركان اسلام ١-١ : ٢٠)

Talha bin Ubaidullah said :

"Once a man from the peaple of Najd came to

the Holy Prophet, peace and blessings be on him. His hair were dishevelled and his voice was so hushed that we could not understand what he was saying ; He came close to the Holy Prophet, then we realized that he was enquiring about Islam.

The Holy Prophet told him : "Five prayers during a day and a night"

He said :

"Am I to offer any other prayer besides these" ?

He said :

"No. But you may if you want to".

Then the Holy Prophet told him :

"Keep fast in the Ramazan".

He again asked :

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"Am I to keep any other fast besides these"?

He said :

"No. But you may if you want to". Then the Holy Prophet told him about Zakat.

He again enquired :

"Am I to pay anything besides Zakat" ?

He said :

"No. But you may if you want to".

Then he went away saying :

"By God, I shall do neither more nor less than this".

The Holy Prophet said :

"If he speaks the truth then he is saved".

عن ابن عمر رضی‌الله عنهما قال رسول الله صلی‌الله‌علیه‌وسلم : بنی‌الاسلام علی خمس : شهادة ان لا اله الا الله و ان محمـــداً رسول الله ، و اقام

الصلوة ، و ايتاء الزكوة ، و حج البيت ، و صوم رمضان ،،

(بخاری کتاب الایمان باب قول النبی صلی اللہ علیہ وسلم بنی لاسلام ۱ : ٦)

Ibni Umar said : 'The Holy Prophet observed : "Islam is based on five fundamentals : To witness that there is no God save Allah and that Muhammad is His Prophet, To offer prayers ; to give Zakat ; to perform Hajj and to fast in the Ramazan".

عن ابی امامة الباهلی رضی اللہ عنه قال : سمعت رسول الله صلی اللہ علیه وسلم یخطب فی حجة الوداع فقال : ،،اتقوا الله و صلوا خمسکم و صوموا شهرکم و ادوا زکاة اموالکم و اطیعوا امراءکم تدخلوا جنة ربکم ،،

(ترمذی کتاب الصلوة باب ما یتعلق بالصلوة ۱:۷۸)

Abu Umama Bahli reports : "I heard the Holy Prophet delivering a sermon on the Hajjatul-wida (the farewell pilgrimage). He was saying "Fear God, pray five times a day, keep fast for one month, give *Zakat* from your wealth, and obey your Amirs (leaders), and enter the paradise of your Lord".

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عن طارق بن اشیم رضی اللہ عنه قال : سمعت رسول الله صلی اللہ علیه وسلم یقول : ،،من قال لا اله الا الله و کفر بما یعبد من دون الله حرم ماله و دمه و حسابه علی الله تعالی .

(مسلم کتاب الایمان باب الامر بقتا الناس حتی یقولوا لا اله الا الله ۱-۱ : ۲۰)

Tariq bin Usaim, God be pleased with him, said ;

"I heard the Holy Prophet saying: 'Whoso affirmed there is no God except Allah and denied those who are worshipped besides Him, his life and property become sacrosanct. His reckoning is with Almighty Allah alone'.

عن انس بن مالك رضی اللہ عنہ قال : قال رسول الله صلی اللہ علیہ وسلم من صلی صلوتنا و استقبل قبلتنا و اکل ذبیحتنا فذلك المسلم الذی له ذمة الله و ذمة رسول الله فلا تخفروا الله فی ذمته ۔

(بخاری کتاب الصلوة باب فضل استقبال القبلة ۱ : ٥٦)

Anas reports the Holy Prophet said:
'He who offers prayers like us and turns his face to our Qibla and eats our Zabiha (meat of the animal slaughtered in the Islamic way) is a Muslim and a protectee of Allah and His Prophet. So do not violate His protection'.

Eng : M. G. Ahmad

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Some Revelations to the Promised Messiah

1. This humble servant can never be thankful enough for the bounties of Allah the Almighty that in this age of *Takfir*, when from everyside the voices of the *Ulema*: 'Thou art not a believer' are pouring in, the call from Glorious Allah is:

قل انی امرت و انا اول المومنین

'Say I have been given an assignment and I am the first of the believers'.

On the one hand, the Maulvi Sahiban say: 'Finish off this fellow somehow'.

On the other, it is revealed:

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یتربصون علیک الدوائر علیهم دائرة السوء

'They are waiting for calamaties for you; on them shall fall calamities".

On the one hand they are exerting themselves to humiliate and degrade me and on the other God has given the word:

انی مهین من ارادا هانتک - الله اجرک الله یعطیک جلالک

'I shall debase whoso intends to debase thee. God is thy reward. God shall grant thee thy glory'.

On the one hand the *Maulvis* are issuing edict after edict that by following this person and by believing in his beliefs a man turns *Kafir*, God Almighty, on the other hand, is repeatedly emphasizing the revelation:

قل ان کنتم تحبون الله فاتبعونی یحببکم الله

'Say, if you love Allah, then follow me, He shall love you'.

In short, all these *Maulvis* are waging war with God Almighty. Now let us see who wins!(1)

2. When Maulvi Muhammad Husain Batalvi issued his edict of *Takfir* against us and incited people that we are not Muslims and to offer funeral service for us is not right and that we should not be permitted to be buried in the graveyards of Muslims, hostility and prejudice became very intense and we were, so to speak, left all alone. At that time I saw in a *Kashf*, a person appearing in the likeness of my elder brother the late Mirza Ghulam Qadir. I was, however, instantly informed that he was an angel. I said.

"Where did you come from?"

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He said :

"I have come from the presence of the Almighty".

I asked :

"Why" ?

He said :

"Most of the people have alienated themselves from you and have gone far in their enmity against you. I have come to deliver this message to you".

I wanted to say something to him aside. When he was alone I said :

"People have estranged themselves from me. But would you too stand apart"?

He said :

"No. We are with you".(2)

3. "Allah be glorified: To oppose most of the people is a very difficult job. Thou art the one to do this and only men can do like this. Thou art to Me what people know nothing about. I found thee as I found Thee. Thou art born of Our ancient water and they are born of cowardice".(3)

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(1) Tazkirah pp. 204, 205 (2) Tazkirah p; 188. (3) Tazkirah p. 204.

4. "I have been given this categorical tiding that if an enemy of faith confronted me, I shall be victorious over him and he shall be debased".(1)

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5. "I am Imam-uz-zaman (Guide of the age) and God is on my side and He is standing for me like a sharp sword and I have been informed that whosoever mischievously stood up to oppose me, shall be humiliated. Look! I have delivered the commandment that was entrusted to me".(2)

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6. "Though all men should be angry but God is with you. He shall help you. Words of God cannot exchange".(3)

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7. A few days back another revelation came from the Noble Lord:

قل ان كنتم تحبون الله فاتبعونى يحببكم الله - انى متوفيك و رافعك الى - وجاعل الذين اتبعوك فوق الذين كفروا الى يوم القيامة - و قالوا انى لك هذا قل هو الله عجيب يجتبى من يشاء من عباده وتلك الايام نداولها بين الناس -

"Say: if you love Allah, then follow me, He will love you. I shall cause thee to die and shall exalt thee to Myself and shall place those who follow thee above those who disbelieve, until the Day of Judgement. The people shall say how thou happen to be given this status, say, He is the Marvellous, He chooses whom He likes from among His servants. And such days We

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(1) Tazkirah p. 214. (2) Tazkirah p. 320. (3) Tazkirah p. 116.

cause to alternate among men".

And the verse:

و جاعل الذين اتبعوك فوق الذين كفروا الى يوم القيامة

'I shall place those who follow thee above those who disbelieve till the Day of Judgement",

is so repeatedly and persistantly revealed that only God knows its count. It is so much emphasized that it entered the heart like a nail.

Indeed, it is apparent from this that the Noble God shall greatly bless those friends who follow in my footsteps, and shall maks them dominate those who follow the other paths and this domination shall last till the Day of Judgement. And after this humble servant no Chosen One of God shall appear who goes against my path. And anyone who follows any other path shall be destroyed. This is the promise of God Who never breaks His word'.*

Eng ; M. G. Ahmad

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*Tazkirah p. 62.

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